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ABOUT THE COVER :

Our cover this month shows the manger in the Church of the Nativity, Bethlehem. The photograph was taken by Elder Stan Kimball on Christmas Eve, 1950. (See article on page 36)

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message from the mission presidency —

CHRISTMAS MESSAGE^{*}

TO THE SAINTS THROUGHOUT THE WORLD AND TO THE SEEKERS
AFTER RIGHTEOUSNESS EVERYWHERE—

GREETINGS.

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.

“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

“For my yoke is easy, and my burden is light.”

. . . So the Christ pleads and promises . . . all the sons and daughters of God who listen, learn, and obey His counsel and who keep His commandments. This great hope and promise was for them to whom He spoke, to all them that have followed till now, and to all those hereafter born till time shall merge into eternity.

You who, living righteously, are weighted down with family cares and with providing for your loved ones the food, clothing, and shelter needed to give health and strength and happiness, to you the Lord speaks and asks you to come to Him, promising you rest from your cares. He may not give you the full measure you ask, nor in the way you seek, but He will keep his promise, if you do His will. For He has said to us in this day: “I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.”

You who are suffering the afflictions of the flesh, either yourselves or your dear ones, will remember the words of the Lord that the sick who have not faith to be healed shall be carefully nursed and the “elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me,” and you will remember that the promise also comes to you that health and strength shall be yours, subject to the Lord’s will, if you keep his commandments: You “shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.”

You who are weary, discouraged, despondent, against whom it seems the whole world plots, you whom disaster seems about to overwhelm, you who vainly turn from one side to the other looking for a place of escape from your troubles, you who are ready to quit the fight and let come what may, to you the Christ said, “I am the good shepherd: the good shepherd giveth his life for the sheep

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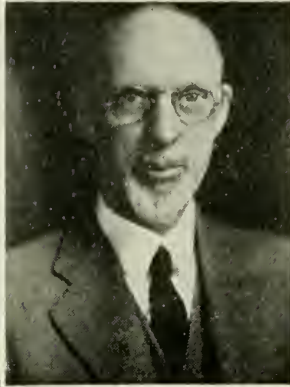
Note:

The usual message from the mission presidency has been omitted this month in order that we could print on this and the two following pages as much of the Christmas message of The First Presidency as possible. We are certain you will agree with us that it an extremely beautiful, appropriate, and comforting message at this particular time when so many difficulties and trials face us all.

J. Reuben Clark
First Counselor



George Albert Smith
President



David O. McKay
Second Counselor



THE FIRST PRESIDENCY

... My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

... You who have almost lost hope and faith, as well as the testimony and the knowledge of the Restored Gospel that once was yours, you who are torn with misgivings and doubt, you in whom conscience yet lives and strives to bring you back into the light of a righteous, God-fearing life, you whose spirits are bruised by your stumblings in waywardness and are in sore travail, to you the Saviour calls, "I am the light which shineth in the darkness;" "I am the way, the truth, and the life;" "I am the resurrection, and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die;" "And ye shall know the truth, and the truth shall make you free."

You, righteous living, ripened men and scant down-bearded youth, you knowing or unknowing why you fight or for what you die, you who have faced and conquered temptations that tried your very souls to the limit of your strength, you remember that whatever comes to the body, your souls are saved and Jesus said to His disciples: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

You, whose righteous loved ones have yielded life itself, obedient—as freemen always must be if their freedom is to be preserved—to their country's call to service, remember these wear martyrs' crowns, for as Moroni, chiding Pahoran, declared: "Do ye suppose that, because so many of your brethren have been killed it is because of their wickedness? I say unto you, if ye have supposed this ye have supposed in vain. . . . For the Lord suffereth the righteous to be slain that His justice and judgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God." Paul, using the thought of

Isaiah, declared: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

You, and particularly you wives and mothers, who are aweared almost to the breaking point with the long days and nights of anxious waiting for, yet fearing, news of loved one on far-flung alien battle fronts; you who have had that news and whose hearts are torn with grief, not alone for the loss of the one you loved, but for the hardship and suffering endured before the passing; you who live from day to day nursing the hope that your loved one may not be sacrificed; and to all the righteous who mourn, to you the Master gives divine comfort: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

In these times of strain and stress that shake the very foundations of our lives, all you who are weary and disconsolate, who dwell in misery and sorrow, who suffer from grievous harms and afflictions, who crave comfort and solace, who would be relieved of buffeting doubts fathered by Satan, you whose spirits are downcast and the way before you is dark, you who grieve over your trials and tribulations, all of you who need help that your mortal arm cannot give, nor your friends, you, one and all, turn to and follow and keep the commandments of our Lord and Saviour, Jesus Christ, the one mediator between God and man, the propitiation for our sins and the sins of the whole world. His is the only "name under heaven given among men, whereby we must be saved. . . . Neither is there salvation in any other." He is full of grace and truth which He, not another, bestows upon us, for they came by Him. All our hope is centered in Him, and flows from Him.

Filled with infinite love, mercy, and tenderness, and overflowing with charity and forgiveness, the Christ still calls: "Come unto me, all ye that labour and are heavy laden, and I will you rest. . . . For my yoke is easy, and my burden is light."

We bear our testimony to all the world that God lives, that Jesus is the Christ, the Son of the Living God, the Only Begotten of the Father; that He is the Redeemer of the world from the fall of Adam; that by His death He atoned for the sins of the world; that He is the first fruits of the resurrection, and that as in Adam all die, so in Christ shall all be made alive; that our salvation comes alone through Him. We declare that men, peoples, and nations must turn to Him and acknowledge His divine Sonship, and keep His commandments, if they are to be saved from destruction. We solemnly affirm there is no other way.

We bear our testimony to all the world that the Church of Jesus Christ of Latter-day Saints is the true and only Church of Christ on the earth; that the Gospel of Christ and the Holy Priesthood were restored to the earth through Joseph Smith the Prophet; and that the Church still possesses the sacred truths and the Holy Priesthood so returned to the earth.

We bear these testimonies in all soberness, and in the name of the Lord Jesus Christ. Even so. Amen.

THE FIRST PRESIDENCY

CHRISTMAS IN BETHLEHEM

by Elder Stan Kimball



that may break into open warfare at any time. In no way have the Arab-Jew problems been settled, even temporarily. The best that can be said is that for the moment no one is being killed. This father dressed as a warrior is a most succinct picture of the Holy Land during the Christmas season of the half century.

as the briefest day of the year ended, we were within sight of the "City that is set on a hill." In the holy precinct of the City of David we sought to live for awhile in the world of Matthew and Luke.

On our way to Jerusalem we passed a mother with her child riding on an ass. Beside her walked her husband, precisely the same as it is described in the Gospels. However, this father was dressed in the garb of the Arab Legion which is headquartered in Amman, the capital of the Hashemite Kingdom of Jordan. In the days of the birth of Christ the world was enjoying the Pax Romana, and Jesus was literally born in a time of peace such as the world had never known before and hasn't since. Today there is an armed truce existing between two groups of people

As we were travelling across the plains of Jericho and the hill country of Judea—the same way the Magi must have come, "wise men from the east to Jerusalem . . ."—I observed camel trains along the caravan routes travelling in a similar manner to the Zoroasterian Priests who sought Him "that is born King of the Jews." Shepherds were leading, not driving, their sheep as John 10 so graphically portrays.

The old road to Bethlehem from Jerusalem, which now runs through Jewish occupied territory, formerly took 15 minutes to travel by car. Now, however, one must travel via the Jericho road that takes, at best, 45 minutes. The road is very rough but the view of the locations of both the birth and the death of Jesus at the same time is most rewarding.

The Author :

Elder Kimball spent 18 months in the Czechoslovakian Mission before being transferred to the British Mission in March, 1950. He laboured in the Liverpool District until recently when he and his mother began a tour of Europe and Asia Minor. At present, they are still in the Holy Land. The pictures accompanying the article were all taken by Elder Kimball.

I had the privilege of having lunch with the lineal descendent of the office of Pontius Pilate—the Commissioner of Jerusalem Area, Ihan Bey Hasim, N.B.E. He is the representative of King Abdulla of Jordan. Being a Moslem, he is as confused with the fighting, quarreling and diverging Christian faiths in the Holy Land as Pontius Pilate was with the Sadducees, Pharisees and Essenes of his day. The supreme paradox in Jerusalem is that the keys of the most important sites are in the hands of the Moslems because the Christians cannot agree long enough to decide which one of them should be doorkeeper.

At two o'clock in the afternoon of December 24th begins one of the most elaborate processions that takes place in the Holy Land, for the Latin Patriarch of Jerusalem (the Roman Catholics are termed Latins in the Holy Land) walks the short distance from the centre of Bethlehem to the Church of the Nativity. He is escorted to the starting place of the procession by a troop of impressively uniformed Boy Scouts on bicycles and five mounted guards of the Arab Legion. The entire extent of his walk is lined by rows of priests, choir and altar boys, nuns, monks, and Legioners. Behind them crowd thousands of pilgrims, tourists and natives. Every available nitch is filled, every window, and even the flat roofs are packed. The minaret of the local mosque was also adorned with spectators.

The Patriarch enters the Church of the Nativity through a very small door made in this fashion in the old days to keep the Moslems from entering on horseback. Once inside the Church, the procession makes a sharp turn to the left. The Basilica is in the hands of the Greek Orthodox group, and the Latins are allowed only to enter the

door, after which they must retire to the modern adjoining Church of St. Catherine. The procession ended with the saying of prayers.

There is a spot in a little vale directly in front of and to the south of Bethlehem designated as the Field of the Shepherds (Luke 2:8). It is rough, rocky ground, as is most of Judea, and here and there olive trees are scattered upon it. From here one gets a splendid view of Bethlehem. About five o'clock the same evening, a Presbyterian sponsored society held services at this place. As we sang Christmas carols, we looked up into one of the most beautiful clear nights so far this year. Several stars could have served to guide us to the Christ child. Two miles ahead and perched upon a hill was the little town of Bethlehem where Rachel died, where Boaz and Naomi made their homes, where Ruth fulfilled her promise to Naomi, where Jesse made his home, and where his son, David, was anointed king by the prophet, Samuel. Here the incarnate Jehovah took upon Himself a mortal body. We could see the Church of the Nativity silhouetted against the heavens. This famous church is a powerful Roman Basilica, comparatively uncluttered with lamps, candles, and other paraphernalia, and built under the direction of Constantine about 330 A.D. It was rebuilt by Justinian in the sixth century. It

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THE ART OF PRAYER

by Raymond S. Irving

all arts are a natural utterance and an expression of the soul in some specific form, and so prayer falls into this category. In fact, it may be considered the truest and noblest of the arts because of its sublime import and its expression of the spirit.

At some time or another we have all prayed, but to be frank, our utterances are usually selfish, banal, and deceitful. It would be far better if we were like the small child who, in his unbounding faith, offers the sweet little verses taught him and then supplements them with all manner of small things—asking that his pet which is ill may not die, or that he may not be sick through eating too much at the next party he attends. To him these are necessary things, and trite as they may seem to us, they are true expressions of his faith in God. But too often our prayers become selfish and mundane as we assume adulthood, and in our self interest we frequently lose the simple faith and trust of childhood. Although we progress in most things, our attitude towards prayer seems to decline unless we have learned that only through prayer may our faith be strengthened. To just ask for material things and mumble over and over some written prayer is of no use. It is an extremely disrespectful manner in which to speak to our Father, for

though He is the humblest of us all, yet He is our King. He wants our prayers to be motivated by love for others and for Him, and He wants us to indicate that we place our trust in His care. It is a great privilege that



has been given us, and we should not abuse it. Surely the opportunity to commune with God is a blessing in itself; and the actual experience is at once intimate and devoted, and it

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The Author :

Brother Irving is a recent convert to the Church. He came to England early in 1950 from Australia, heard the elders at Hyde Park, and was baptised not many months after he began investigating the gospel. He hopes to return to his home in Melbourne sometime this year.

sermonette

THE GLORY OF GOD IS INTELLIGENCE

The essential and dominant attribute of God is intelligence. Because of His intelligence, He commands the power to control the universe. His glory is in His children who are striving to better themselves, keep His commandments, and constantly try to live more worthily before Him, and in His multifarious works which fill the measure of their creation. All of us may glorify the Father by obeying His servants and by acknowledging the wisdom and power that He manifests through His works. It is difficult for us to recognise these qualities unless we each acquire a knowledge of truth ourselves.

In medieval times it was thought that by depriving oneself of knowledge, the gap between the intelligence of God and man became wider, making God more wise in comparison and thus giving Him more glory. As a result these people did not understand the purpose of life, their progression was stymied, and they were engulfed in religious confusion. They did not realise that no matter how much we try we cannot widen the aperture between a known number and infinity, the life of a mortal and eternity, the length of a rod and endless distance. We cannot glorify God in ignorance. Does a man ever receive honour and glory through his wayward, illiterate children who don't obey him?

To compare the knowledge that man can obtain in this sphere of his existence with God's knowledge is disastrous because man cannot conceive of the magnitude of His mental powers. In order to make such a comparison an individual would have to possess an infinite knowledge of reasoning, and how could he even then make the gap between himself and God wider by depriving himself of learning?

Glory is given to God by His children who are faithful, and in return they receive happiness and eternal life. To honour Him and achieve these blessings, we must have a path to follow—one that will take us in a straight line towards our goal and not a maze in which we must rely upon the wisdom and precepts of men to lead us from one uncertainty to another. To keep us on this path, to lend a hand, and to light our way we have been given the true gospel of Jesus Christ. There is no substitute. It is the only means under heaven that these things can be done.

Yes, the glory of God is intelligence! We can only glorify Him by living according to His plan of life, and by doing this we may let our light so shine before men that they may also realise that there is a supreme, glorious being to whom we must give thanks for our very existence.

Elder Edward Southwick
London District

IS FAITH, ALONE, ENOUGH ?

by Elder M. Dallas Burnett

They were all there. Peter, James, John, Paul, and the rest of the apostles. Moses and Elijah also stood near. And even Moroni, the great Nephite prophet and historian, was there on that fateful day, which men had been waiting for from the very beginning of life on the earth.

Yes, it was the judgment day! Christ and His Father sat before the Book of Life, waiting for the next person to step up to the judgment bar and receive his reward.

Into the room came a self-assured, saintly looking man. His face radiated a complacent air. He moved quickly to the judgment bar and waited patiently as the two divine personages above him studied the Book of Life intently.

After waiting for some time the man became a little impatient and ventured a question. "Why do you even need to look at those records? I've been saved since June 23rd, 1935, when I accepted you as my personal saviour. They told me then that my works wouldn't be taken into account on this day of judgment, and that the only thing necessary was to believe."

No answer came from the Father and the Son. The man moved a little uneasily. The self-assured expression on

his face changed slightly. "Are you sure that you have to look over my past life?" he asked again. "I'm quite positive that my faith alone is enough to save me. There's really no need to see what deeds I performed on the earth. In my study of the scriptures I learned that men are saved by grace and not of their own works. That's right, isn't it?"

Christ's eyes left the records and looked at the man standing before Him. "Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23.)

The man appeared frightened. "But, Lord, I've believed in you, and we were told that we couldn't work for our salvation, but that it was a free gift of God."

"Salvation is a free gift from God given to men, but 'if ye love me ye will keep my commandments!'" (John 14: 15) countered Christ in soft, yet pierc-

The Author :

Although Elder Burnett was born in Utah, his home is at present in Bell, California. He attended the Brigham Young University for two years before coming on his mission in July, 1950. His main interest, other than preaching the gospel, seems to be journalism, and he had had quite a bit of experience in that line. He is at present labouring in Ireland.

ing tones. "Men like yourself have misconstrued the scriptures unto their own damnation. Here are those men who wrote the scriptures. Let some of them tell you again what they wrote, for in the scriptures ye have eternal life."

Turning part way around, the man looked questioningly in the direction of the apostle Paul.

Paul met his gaze and spoke up, "Yes, you, like other men, have twisted my writings to agree with your own ideas and thoughts. Faith is the most important principle of the gospel and I stressed that over and over again. But faith alone will never save a man. 'Being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.'" (Titus 3:1, 5-8.)

Paul continued, "The reason I pointed out the ineffectiveness of works was because of those Jews who insisted that obedience to the old Mosaic Law would get them their reward. The Law of Moses was fulfilled by Christ and obedience to it was adding dead works upon dead works."

"I also told you, Paul added, "that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may

lay hold on eternal life.'" (1 Tim. 6:18-19.)

"But what about the time you said 'to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness,'" the man asked hopefully? (Romans 4:5.)

"That is a true saying of mine," Paul said, "but if you had continued reading you would have discovered that I was again talking about the dead works of the circumcision. The Jewish people were certainly not justified before God because of their works in the Mosaic Law, but they are justified through their faith and obedience to Christ's commandments."

By this time the man before the judgment bar was sagging a little at the shoulders. His foundation of complacency was crumbling under him. Even though he had been a believer on earth, he had never thought that baptism was essential to salvation and works always seemed superfluous to him. The principle of justification by faith had made life on earth very pleasant, but it was now bearing bitter fruit.

While these thoughts were running through the man's mind, John, the writer of the fourth gospel, spoke up. "Didn't I record for man's benefit many of the words of Christ? He Himself said, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' (John 3:5.) And He also told us that 'He that believeth on me, the works that I do shall he do also; and greater



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THE TRUTH OF IMMORTALITY

from the pages of the Bible

Elder Burton E. Tew, Jnr.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1).

In these words of Paul so full of the hope which is precious to every Latter-day Saint, we discover a truth which, taken as a single thread and woven with others of a kindred hue, will yield the pattern of a flag—a glorious banner signifying life to deathless man with everlasting thanks to "God which giveth us the victory through our Lord Jesus Christ." (2)

Some less exultant and inspired hands, using faithless works, would weave these threads of truth into a shroud—a covering of half-truths cunningly designed to hide a heresy, to quench the divinity of a potential race of Gods, and to deny the immortality of man.

In consequence of the evils and designs which do and will exist in the hearts of conspiring men in these last days, let us look into the Truth of Immortality. The dictionary gives the following definition of immortality: "Unending existence or fame." But Paul's words, "when this corruptible shall have **put on** incorruption, and this mortal shall have **put on** immortality," indicate the **putting on** or

clothing of our mortal nature with another very different wearing apparel. The corruptible of which Paul speaks and the mortal nature of man are synonymous and refer to the body as



we know it. The **putting on** of this "incorruption" certainly does not merely imply the **putting off** of the mortal body. The question then arises:

The Author:

Elder Tew made a name for himself as a scriptionist during the two years he laboured here in the British Mission which was the envy of most of us who had the privilege of hearing him effortlessly recite and quote scripture during his talks. He was released and returned home to Utah in November of 1950.

Do we put on immortality over our mortal body as if we were fully clothed and then put on a coat, or must we become "naked" before putting on our new suit of clothes? Let us turn to Paul's second epistle to the saints at Corinth, chapter five, verse four:

"For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Now notwithstanding that Paul would not have us "be unclothed" or "found naked," (3) the vast majority of us, excepting Enoch (4), Elijah (5), and perhaps some others must await until Christ comes "the second time without sin unto salvation." (6). Then, as Paul himself declares, when the Lord Jesus Christ comes He shall "change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (7). Here also we see the kind of clothes we will wear. They will be our own clothes (vile body) remodelled into a more perfect garment—an immortal body—which shall always be new and "in style" because we have "wintered through" here as mortals and because of our eternal life in heavenly spheres.

Returning now to II Corinthians 5:4, what is referred to which groans, being burdened in this tabernacle? It is the deathless element which inhabits or lives in our tabernacle of flesh. This deathless element is the spirit of man. This same spirit Paul speaks of in I Corinthians 2:11, "For what man knoweth the things of a man, save the spirit of man which is in him?" (8). It is also the thing of which Christ spoke when He said that it "hath not flesh and bones, as ye see me have." (9). Stephen, in the pains of death, said "Lord Jesus, receive my spirit." (10).

Now let us again focus our attention on Paul's idea of immortality. Obviously it does not entirely agree with Webster's idea nor with the ideas of certain "scoffers walking after their own lusts" who would have us "beasts."

(11). Paul's idea of immortality as discussed in I Corinthians 15 is inseparably tied up with the theme of that whole chapter—the resurrection of the body. When we become immortal, we will be "changed" (12) or resurrected.

Now since Christ is the "resurrection and the life," (13) He brings to pass the quality of the resurrection and the intensity of life peculiar to His glorified body, that our mortal body may, through Him be likewise quickened. Therefore, He brings to pass true immortality, or the "clothed spirit." Now the Father "hath life in himself; so hath he given to the Son to have life in himself." (14). This gift was the power of the resurrection of a glorified body, because Christ, the Word, "was in the beginning with God" (15) and needed no gift of the Father for an endless existence Himself—He being "after the power of an endless life." (16). The Father, therefore, loved Jesus because "He laid down his life that he might take it again," which life was that of His mortal body which He took up after three days. "No man taketh it from me, but I lay it down of myself. I have power to take it up again. This commandment have I received of my Father." (17). In this way the Father, who "hath immortality, dwelling in the light which no man can approach unto," (18) gave this power unto the Son because "the Father loveth the Son and hath given all things into His hands." (19). The son, having this commandment of the Father to take up His life (body), and having received the necessary authority, brought to pass the resurrection. He, being "the first fruits of them that slept," (20) "brought immortality to light through the Gospel" (21) and offers it as a free gift, thus becoming the "Saviour of all men, but especially of them that believe." (22). These special ones referred to who believe seek not only for immortality, but also for "glory and honour and immortality, eternal life." (23).

Eternal life is quite different from

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CHARACTER STUDY

We as Latter-day Saints are all followers of Jesus, the Christ. We accept Him as a divine being, the Son of God, the Only Begotten of the Father in the flesh, and the Saviour of the world. We acknowledge Him as the head of the Church of Jesus Christ of Latter-day Saints and testify that "there is none other name under heaven given among men, whereby we must be saved." (Acts 4 : 12.) We strive to live His gospel as it has been revealed to us both during His ministry in the meridian of time and through His prophets in these, the last days. Our aim is to emulate His life and to follow the example He set for us in order that we may "go on unto perfection." (Heb. 6 : 1.)

But in our efforts to pattern our lives after His, we have a tendency to say, "Yes, but Christ was a God. I'm doing my best, but, after all, I'm only human." Whenever we realise we have come short of the standard set for us or whenever we feel a certain requirement is too much to expect of us, we use this excuse. It is rather an unfair one. A careful study of the emotions and the trials which Christ knew during His mortal existence only proves that in spite of His divine nature, He still was called upon to experience most of the difficulties which we face today. His character as a man is indicated by His actions; His character as a God is proven by His example; the practicability of His gospel is verified by His life.

Christ was a leader. He was able to inspire respect in twelve men who left varied professions to follow Him because of His call. He was able to mold fishermen and tax collectors, rough and gentle men, into a unified body which worked with Him in love and harmony all the days of His earthly ministry and even beyond. He was able to send them forth into the world to teach, giving them only a promise that they would be provided with the things which they might need as the necessity arose. He inspired faith not only in them, but in the sick and afflicted, the grief-stricken, the learned, the rich, the humble, the poor, the publican and the sinner. And all of them found happiness through following him.

Christ was ridiculed. They "laughed him to scorn" when He announced that Jairus' daughter was not dead but only slept, and yet He went right ahead and restored her to her parents. He was jeered at and mocked by the soldiers before He was crucified; He was hit, beaten, spat at, and cursed by those who condemned Him to death, and yet, in the midst of His agony on the cross He could say, "Father, forgive them; for they know not what they do." (Luke 23 : 34.)

Christ loved people—all of them—from the greatest to the least. He wanted to help them find the truth, and no one was beyond the influence of His love. He endured the criticism of those who asked why He ate with publicans and sinners and

answered their question with the simple statement: "They that be whole need not a physician, but they that are sick." (Matt. 9 : 12.) He told the people about the beauties of the gospel as simply as He could, teaching them in parables in order that they could understand. And His message touched their hearts and drove out thoughts of anything else. They were known to remain with Him as long as three days without eating food (Matt. 15 : 32) receiving during that time only the spiritual feast which He provided for them.

Christ was kind. When He saw the widow mourning for her only son who had been taken from her, He had compassion on her, and telling her not to weep, He commanded, "Young man, I say unto thee, Arise." The man sat up and began to speak, and Christ delivered him to his mother. (Luke 7 : 12-15.) When Mary, the sister of Martha and Lazarus, came to Him in Bethany and anointed His head with a precious ointment, He defended her against those who called it a waste by saying, "She hath done what she could . . ." (Mark 14 : 3-8.)

Christ was angry when He discovered that the temple had been made a "den of thieves," and He "cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves." (Matt. 21 : 12.) **He was disappointed and sad** when He wept over Jerusalem, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." (Luke 19 : 41.) **He was lonely**, and in that one terrible moment when He hung on the cross alone, He called to His Father, "My God, my God, why hast thou forsaken me?" (Matt. 27 : 46.) And in the last few minutes of His mortal life, He thought of His mother and her care. "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother!" (John 19 : 26-27.)

Each of these attributes is not only admirable in Christ but desirable in us. The intensity of most of these experiences was far greater in His case than it ever will be in ours, but the trail which He blazed was always the only trail leading to happiness. Furthermore, He has never left us to fight and work alone. We have the Holy Ghost to guide us if we will listen to its promptings. We have the counsel and advice of His chosen servants who head the Church today. We have the right to ask for help from our Father in Heaven through the medium of prayer. And we have the constant reminder of our Lord to "Follow me." As we do, we will be able to say to those around us and to those generations to come, "Follow us and find peace and happiness in the Kingdom of God."

In the character of our Saviour, we have a perfect example of the "Christian" life. The rest is up to each of us individually.—Martin C. Nalder.

GOSPEL STRAINS

by Bertie Olive

There is an old legend that tells of a band of ancient monks who owned a beautiful harp, which gave out the loveliest music that had ever been heard throughout the land when they played it. One day thieves broke into the monastery and stole the instrument, but as they were hurrying away, they were discovered by the monks who gave chase. When the thieves realised it was futile to try getting away with the harp, they threw it into a pond. The monks tried to recover it, but all their valiant efforts were in vain. The harp sank quickly out of sight, and the monks were grief-stricken by their sad loss. Later, when they would pass the spot where the harp had been thrown, they stopped and listened, and imagine their great joy when they could hear the sound of exquisite music emanating from the depths of the pond. It is said the music can still be heard today.

Although the gospel of Jesus Christ in all its full glory was lost to the world for a time, it never completely disappeared. Through the dark years of ignorance and doubt, the harmony of its principles and the beauties of its music were heard by those who sought and loved their God. Today we are living in an age that is again glorious by the knowledge of the Restoration of the Gospel in all its fulness. The teachings, the organisation and the priesthood are identically the same as they were when Christ brought them in the meridian of time. In centuries past, many attempts have been made to destroy His works and all that the gospel has stood for in its blessings to mankind throughout the ages. Even in our own time, many of its followers have been bitterly persecuted, and some have even died for its cause. But all those who have remained faithful, withstood the persecutions, and have kept loyal to their priesthood and various callings have received the blessings of God, and the music of the gospel has sounded sweeter than ever.

In spite of the trials and tribulations the Church has had to face at various times, the Gospel, like the music, has never been silenced. It still sounds for all who wish to hear it, and the strains which are audible will, like the Pied Piper, lead us on to a more exalted life.

CHILDREN'S PAGE



by Ida Mockli

There is a little voice inside us.
It tells us what to do.
It helps us to be happy
All the long day through.

The Lie

Judy was the name of a little girl I used to know who loved the winter time very much. She liked to play with snowballs, to make snow men, to go for rides on her sleigh, and most of all, to skate on the ice.

But the first pair of ice skates she ever had caused her a great deal of unhappiness, and all because she told a little lie.

It seems that the children at school knew that Judy's father had promised her a new pair of skates for her birthday. Judy was a very lucky girl because there weren't many of the children in her class who had skates of their own. The day that Judy was going to get her skates, one of her playmates asked, "Can you skate? You'll probably fall down a million times if you can't!"

Judy said, "Of course, I can skate. I learned how last winter." The truth was that Judy had never even had a pair of ice skates on her feet before.

Early the next morning, she went to the skating pond that was very near the school. She found out that skating wasn't as easy as it looked, but by the time the other children started coming to school, she could stand up and take a few small steps on the ice

with her new skates. When she saw her friend, Joan, however, she forgot she had skates on and started to run towards Joan. Her feet slipped, and down she fell on the ice. When Joan got to her, Judy was on her hands and knees.

"What happened?" Joan asked.

Judy thought of how she had told the girls a lie by telling them she could skate. Then she told Joan that Christine had seen her new skates and was jealous and so she pushed her down.

Joan was very angry, and she told all the other girls what a mean thing Christine had done to Judy. None of the other children would play with Christine after that even though she told them that she hadn't pushed Judy.

It was a whole week before Judy decided she had to do something about the misery and unhappiness she had caused Christine. She thought to herself that it was hard to believe that two little lies could cause so much trouble.

The next day while the children were playing together, Judy looked at Christine all alone and told her to come over and play with the rest of them.

—continued on page 49

a
house
or



A
HOME ?

by Veloy Lewis

at this time of the year most of us are tired. We are tired of winter, tired of our winter clothes, and tired of the same old foods. The dishes which seemed so tempting in the fall, now are often pushed away hardly touched. In great-grandmother's day, a spring tonic would have been the answer to this food problem. And the smart homemaker of today also relies on spring tonics. But what a difference there is between the two. The modern tonics used to whet lagging appetites are in the form of new and interesting dishes. Few people can resist trying a "new" dish.

I can almost hear you say, "Yes, but what can I fix new at this time of year?" It is true that it will still be a little while before the spring vegetables will be available in the markets at reasonable prices. But some of the winter vegetables, such as cabbage and sprouts, are economical and can be prepared so many interesting ways. I hope you use a little imagination when fixing them. I believe of all vegetables these two appear on the table most frequently poorly prepared. It is of

little wonder that they have been the subject for many jokes. Often they are overcooked until they reek and the odour fills the house.

Cabbage, cauliflower and brussel sprouts belong to a family known as the Cabbage Family. The members of this group contain a compound which when subjected to prolonged heating breaks down, releasing an unpleasant gas. Almost more offensive than the odour from these overcooked vegetables is the appearance of them. Overcooking destroys the green colour and turns it an unappetising grey. The following basic rules, therefore, should be followed when cooking any of the cabbage family.

1. Add the vegetable to boiling salt water.
2. Cook in a small amount of water, and in a kettle which has a tight lid.
3. Cook only until tender. This will seldom be more than ten minutes.

Here are some of my favourite ways to prepare these vegetables. I hope you will try them and like them.

SCALLOPED CABBAGE AND CORNED BEEF

3 cups shredded cabbage.
 $\frac{3}{4}$ cup bread crumbs.
1 cup milk.
1 egg slightly beaten.
1 tablespoon butter.
 $\frac{1}{2}$ teaspoon salt.
Corned beef.

In a buttered casserole place a layer of cabbage, then a layer of crumbs, then a layer of corned beef. Repeat until the cabbage and crumbs are gone. Add the salt and the slightly beaten egg to the milk. Pour this mixture into the casserole. The liquid should cover the cabbage. Bake in a moderate oven.

HOT CABBAGE SLAW

1 quart shredded cabbage.
1 tablespoon flour.
2 tablespoons sugar.
 $\frac{1}{4}$ teaspoon salt.
1 egg.
 $\frac{1}{4}$ cup mild vinegar.
 $\frac{1}{2}$ cup evaporated milk.

Cook the cabbage in hot boiling water until just tender. In another pan make the sauce. Mix the dry ingredients. Add the egg which has been beaten slightly. Next add the

vinegar, and then the milk (do not dilute). Cook over a low fire stirring constantly. Cook the sauce two minutes from the time it boils. Remove from the fire and pour over the cooked cabbage which has been well drained. This may be used over sprouts also.

MEAT STUFFED CABBAGE

1 head cabbage.
 $\frac{3}{4}$ cup uncooked rice.
1 medium onion.
1 tablespoon butter or margarine.
1 egg.
 $\frac{3}{4}$ to 1 cup water.
2 teaspoons salt.
 $\frac{1}{2}$ teaspoon pepper.
1 lb. minced (ground) meat.

Cook the whole head of cabbage in a large kettle of boiling water about twenty minutes. Cool. Then pull off the larger outer leaves and trim away tough ribs. Cook the rice until tender. Rinse and drain. Chop the onion finely, then brown it in the butter. Mix meat, rice, egg, water, seasonings and onion thoroughly. Drop a large spoonful of the meat mixture on a cabbage leaf. Wrap the leaf around the meat securely, tying with heavy cotton. Place in a baking dish. Add about two tablespoons water to keep from sticking. Cover tightly and bake in a low oven $1\frac{1}{2}$ to 2 hours.

CHILDREN'S PAGE

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The other children said they wouldn't play with Christine because she was mean. Then Judy told them about the lies, and she also told Christine how very sorry she was for causing her so much unhappiness.

The next week when I saw Judy she was teaching Christine how to ice

skate. And Christine told me that Judy had loaned her the skates for a week because she wanted to make up for the loneliness that she had suffered through the lies.

Let us always speak the truth.
Afraid let's never be.
And even if we have done wrong.
Let's say so honestly.

BRITISH MISSION

arrivals and assignments

The following missionaries have arrived in the British Mission:

Name.	Home.	Assignment
January 1st		
Elder George G. Jamieson	Preston, Lancs.	Shetland Isles
January 11th		(District)
Elder James B. Allen, Jr.*	Burley, Idaho	Norwich
Elder Milton Q. Beck*	Salt Lake City, Utah	Manchester
Elder Richard D. Sperry*	Provo, Utah	Irish
Elder Gary L. Love*	Roberts, Idaho	Liverpool

* Transferred to the British Mission from the Near East Mission.

appointments and transfers

The following district transfers of missionaries have recently occurred:

Name.	To.	From.	Date.
Elder Jay V. Christensen	Shetland Isles	Liverpool	January 1st
Sister Kerma Merrill	Leeds	London	January 9th
Sister Beverly Huss	Sheffield	London	January 9th
Sister Lois Nielsen	Special Travelling	Leeds	January 9th
Sister Veloy Lewis	Representatives	Sheffield	January 9th
Elder Stanley C. Mann*	Norwich	Manchester	January 13th
Sister Zelda Cuthbert	Scottish	Liverpool	January 15th
Sister Josephine Litchfield	Newcastle	Liverpool	January 15th
Elder Claude N. Dewsnap	Scottish	Sheffield	January 15th
Elder Robert W. Bowman	Scottish	Liverpool	January 15th
Elder Lloyd H. Martin	Scottish	Bristol	January 15th
Sister Martha J. Martin	Scottish	Bristol	January 15th
Elder Noel B. Bowcut	Birmingham	Irish	January 15th
Elder Douglas A. Wallace	London Office	Birmingham	January 15th

* Appointed District President.

Elder Herbert W. Wilkinson was appointed District President of the London District, January 21st.

releases

Name.	Districts.
January 13th	
Elder Elton L. Harmon	Leeds.
Elder David N. Phelps	Hull
Elder John R. Hunter	Liverpool.

personals

BAPTISMS

BRISTOL DISTRICT

	Baptised by	Confirmed by
Jean L. McKinnon of Bournemouth	Elder P. S. Crockett	Elder G. L. Mitton
Marlene Joan Herne of Bournemouth	Elder L. R. Hunter	Bro. J. W. Hall
Esme R. B. Aubrey of Bournemouth	Elder L. R. Hunter	Elder G. L. Mitton
Sidney Kerchington of Bournemouth	Elder M. Johnson	Bro. W. Willoughby
Vera L. Kerchington of Bournemouth	Elder M. Johnson	Bro. W. Willoughby
Henry J. Summersell of Bournemouth	Elder M. Johnson	Bro. W. J. Chiles
Lilian E. Summersell of Bournemouth	Elder M. Johnson	Bro. W. J. Chiles
Colin J. Summersell of Bournemouth	Elder G. L. Mitton	Elder M. H. Johnson
Elizabeth Portsmouth of Bournemouth	Elder G. L. Mitton	Bro. J. W. Hall
Dilys J. Carpenter of Bournemouth	Elder G. L. Mitton	Elder P. J. Bullock

LEEDS DISTRICT

December 16th

Jayez Reeder of Huddersfield	Elder R. W. Smith	Elder E. S. Jones
Ruth B. Y. Brook of Huddersfield	Elder R. W. Smith	Elder E. S. Jones
Ronnie Bray of Huddersfield	Elder R. W. Smith	Elder R. McFarland
Eric Harold Walters of Leeds	Elder T. Swainston	Elder R. W. Smith
Ruby Wisbey Walters of Leeds	Elder T. Swainston	Elder R. H. Wood
Ruth Stacey Jessop of Leeds	Elder R. H. Wood	Elder R. McFarland

LIVERPOOL DISTRICT

December 7th

James Houghton of Wigan	Elder E. R. Griffin	Bro. F. Fellows
Doris T. Houghton of Wigan	Elder E. R. Griffin	Elder J. M. Taylor
Kevin Houghton of Wigan	Elder E. R. Griffin	Elder E. R. Griffin
Eliza W. Hodgkinson of Wigan	Elder E. R. Griffin	Bro. H. S. Webster
Mary Culshaw Pollitt of Wigan	Elder E. R. Griffin	Elder J. A. Knight

LONDON DISTRICT

December 9th

Evelyn Patricia Adkins of N. London	Elder M. C. Fowers	Elder E. Southwick
Rauni M. L. Rautakallio of S. London	Elder M. C. Nalder	Elder H. Wilkinson
Clive Henry Nelson of S. London	Elder M. C. Nalder	Elder J. N. Udall

January 6th

Joseph Hamstead Jr. of S. London	Bro. J. Hamstead	Bro. J. Hamstead
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January 15th.

Frances W. Lomasney of S. London	Elder M. C. Nalder	Elder G. Bethers
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January 18th

Sarah Zirel Payne of Brighton	Elder R. L. Smith	Elder J. E. Ashton
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January 20th

Mary M. Densem Smith of Luton	Elder D. Carroll	Elder W. Thornton
Ronald Frank Smith of Luton	Elder D. Carroll	Elder W. Thornton
Jean Rosemary Smith of Luton	Elder D. Carroll	Elder W. Thornton
Susan Victoria Garth of Reading	Elder D. Carroll	Elder A. Rosenvall
Linda Rita Smith of N. London	Elder K. Egan	Elder H. Wilkinson
Margaret E. Watkinson of N. London	Elder E. Southwick	Elder J. N. Udall
Robert F. Carr of Catford	Elder J. Lawrence	Elder G. Hawkins

MANCHESTER DISTRICT

January 11th

	Baptised by	Confirmed by
Amy Haridsty Etchels of Ashton	Elder S. C. Mann	Elder R. L. Dewsnup
Ruth B. W. Smith of Ashton	Elder R. L. Dewsnup	Elder J. C. Smith
Jaek Smith Jr. of Ashton	Elder L. L. Judd	Elder S. C. Mann
Jack Smith of Ashton	Elder J. C. Smith	Elder L. L. Judd
Milner Smith of Ashton	Elder S. C. Mann	Elder R. L. Dewsnup

January 12th

Violet Brierley of Ashton	Elder S. C. Mann	Elder J. C. Smith
Frank Paterson of Ashton	Elder S. C. Mann	Elder G. W. Vance
Phyllis R. Walthew of Ashton	Elder J. C. Smith	Elder S. C. Mann
Jean Joyce of Ashton	Elder S. C. Mann	Elder R. L. Dewsnup
William Jones of Ashton	Elder S. C. Mann	Elder S. C. Mann
Pamela Innis Jones of Ashton	Elder S. C. Mann	Elder S. C. Mann

NEWCASTLE DISTRICT

December 30th

Joyce May Nolan of West Hartlepool	Elder D. K. Morgan	Elder Wm. Crandall
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NORWICH DISTRICT

December 9th

Isabella M. Grainger of Ipswich	Elder C. R. Oniones	Elder R. A. Hague
Reginald W. Grainger of Ipswich	Elder R. A. Hague	Elder C. R. Oniones
Albert C. S. Chaplin of Ipswich	Elder C. R. Oniones	Elder R. A. Hague
Marjorie Dorene Chaplin of Ipswich	Elder R. A. Hague	Elder C. R. Oniones

December 30th

Paul Robert Davey of Lowestoft	Elder B. Mottishaw	Elder J. C. Bennett
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December 31st

Kenneth Lewis A. Warren of Norwich	Elder V. E. Jackson	Elder W. Palfreyman
Marion Warren of Norwich	Elder W. Palfreyman	Elder V. E. Jackson
Miriam Chapman of Norwich	Elder W. Palfreyman	Elder V. E. Jackson
Geoffrey Robert Smith of Norwich	Elder V. E. Jackson	Elder W. Palfreyman

SCOTTISH DISTRICT

Agnes Lang of Glasgow

Agnes Lang of Glasgow	Elder H. Dalgleish	Elder K. Anderson
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Rosemary Lang of Glasgow

Rosemary Lang of Glasgow	Elder K. Anderson	Elder L. L. Jones
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Hilda Gear of Glasgow

Hilda Gear of Glasgow	Elder K. M. Tingey	Elder K. M. Tingey
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Margaret Rainford of Airdrie

Margaret Rainford of Airdrie	Elder W. B. Davis	Elder K. M. Tingey
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Edwin Rainford

Edwin Rainford	Elder K. M. Tingey	Elder K. M. Tingey
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November 26th

Isla Hugill of Edinburgh	Elder D. S. Gray	Elder E. R. Prete
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Irene Fraser of Edinburgh

Irene Fraser of Edinburgh	Elder D. S. Gray	Elder E. R. Prete
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December 3rd

Phyllis Meek of Dundee	Elder O. D. Lowder	Elder W. B. Davis
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Christina Nugent of Dundee

Christina Nugent of Dundee	Elder O. D. Lowder	Elder W. B. Davis
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December 17th

Janet Ann Lovell of Kilmarnock	Elder J. F. Measom	Elder J. F. Measom
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Ronald F. Lovell of Kilmarnock	Elder K. Anderson	Elder K. Anderson
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SHEFFIELD DISTRICT

January 6th

John William Wheeler of Barnsley	Elder V. Y. Jensen	Elder R. L. Bown
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Evelyn E. Carter Wheeler of Barnsley	Elder V. Y. Jensen	Elder R. V. Thurston
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CHRISTMAS IN BETHLEHEM

—continued from page 37

shelters things sacred to the Armenians, Latins, Greeks: the Grotto of the Nativity, the Manger, the site of the murder of the children by Herod's soldiers, the traditional site where Joseph received his warning to flee into Egypt, the tomb of Eusebius, St. Jerome's study where he translated the Latin Vulgate from the Greek, and also the tomb of St. Jerome.

In this Grotto of the Nativity, there are two things to be seen: the little place where the Saviour was born, marked by a silver star bearing the inscription, "HIC DE VIRGINE, MARIA JESUS CHRISTUS NATUS EST," and the manger where Mary is said to have laid the child. These two sites are guarded by an Arab policeman who looked like Othello. It is a travesty that he is on duty to prevent strife among the contending faiths that worship here.

During the course of the evening service in the Field, a group of little blind girls sang, "Hark, the Herald Angels Sing." I shall never forget their little faces. They could not see the stars or the celebration. The Pool of Siloam was but five miles distant, but no one in their part of the world had the power to bid them go and wash in it to remove their blindness.

It was the easiest thing in the world to imagine that the shepherds in such a spot as this heard and saw the angels as Luke recounts. Nothing is changed here. The fields are left in their pristine purity. Unfortunately, the rest of the sacred shrines are covered with marble, cluttered up with lamps, and churches built over it all. If the Saviour came back to visit any of these places associated with His ministry, He would have to fight His

way through clouds of incense, watch out for burning tapers, and be careful that His head did not come in contact with the myriad of suspended things.

Midnight Mass on Christmas Eve in Bethlehem was a wonderful experience. The edifice was crowded to capacity. Peoples of all faiths, ranks, ages and positions were in attendance. Part way through the elaborate spectacle, I slipped out and took a walk through the lanes of Bethlehem far away from the pomp and ceremony. The moon was full. Before long I had left everyone behind and was alone. The pale moonlight gave an ethereal effect to the narrow winding streets, and it appeared as if the dust of twenty centuries had condensed in a moment of time, and suddenly, there was the Bethlehem of that momentous night. The labyrinthine passages beckoned me on and on. I saw homes that had been built over natural caves which served as animal quarters, and I agreed with the scholars who feel that it was a natural cave under a dwelling in which our Lord was born and not in the European concept of a manger or stable.

I arrived back in the church just in time to witness the procession of priests carrying a cradle and child down into the Holy Grotto. Other minor events would transpire before 3 a.m. and then once again the pomp of Christmas Mass would rest for a year.

The road back to Jerusalem led past the driven, comfortless, bewildered Arab-Christian people, refugees of economic circumstances beyond their control, who were living in the caves which cover the hillsides all over Judea.

And I could not help but wonder as we passed if any child had been born of woman this night in the Promised Land.

THE ART OF PRAYER

—continued from page 38

manifests our acknowledgement of His goodness to us.

There are all manner of expressions which our prayers may take, but it is absolutely essential that we acquire a spirit of devotion and peace and assemble our thoughts before we begin. Then let us offer our gratitude to our Creator for the joys we have, for being members of His Kingdom, and for the beauties of life which He has provided us with so amply. Then let us pray for those in need, for the sick both of mind and body, for our families, friends and leaders in this heavenly work, and lastly for His guidance to help keep our covenants and the blessings we may obtain from so doing.

This is a suggested pattern which can be varied with the individual, but it is all part of the basic prayer that the Lord presented for our model, and to quote the scriptures, "The effectual fervent prayer of a righteous man availeth much." (Jas. 5:16.)

In both the **Bible** and the **Book of Mormon** there are numerous cases of prayers being offered and answered with which we are all familiar. These examples serve to let us know that God is not immune to our cries and pleas for His aid. At some time or another we've all had certain of our prayers answered, but we still should remember that God is only willing to help those who are prepared to help themselves by living the way He has set forth. And even if we receive a negative reply, it is just as positive an answer as an affirmative one, for the meek submission of our will to His is the best way of revealing our faith in Him.

There are numerous cases in recent years of the effect of mass prayer. For instance, in their darkest hour the people of Britain turned to God and sought His aid and comfort to guide

them through the holocaust that raged about them, and through His great benevolence He delivered the free peoples of the world. Because man was shaken to his roots, he realised his folly and humbled himself before the Lord, but now, in times of peace, he is only too ready to forsake his deliverer and benefactor. God is always there for us to commune with if only we will not neglect this wonderful opportunity that has been extended to us. If people are beset with danger, they are willing to pray for deliverance. They should do likewise in times of peace. We should avail ourselves of this advantage every day, not just on special occasions.

One of the greatest reasons for prayer is stated in Matthew: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." (Matt. 26:41.) Only too readily do temptations besiege us, and we need the strength attained through prayer to fortify our resolves to do what is right, and in strengthening our own resolves, we may help to strengthen those of others. Frequently God's answers to our prayers may appear latent, and we rail against Him for His apparent lack of interest, but if we stop to reason why, may it not be that He wishes to see that we are of a willing and true heart in striving for that which we would obtain? If we aim for a goal in life, we know we must work to achieve that end before we can reap the benefits and pleasures resulting from it. Is it not just to expect God to observe our own initiative towards gaining our righteous desires?

Our prayers must be far more than lip service or thought projections—they must be put into daily action and practice. We must live them and always be humble, earnest, and sincere in asking for these blessings of our Father that will aid us all in this mortal state and prepare us for that more glorified state to come.

"IS FAITH ALONE, ENOUGH?"

—continued from page 41

works than these shall he do, because I go unto my Father.' (John 14:12.)

Jesus, who had been listening to the conversation with great interest, could contain himself no longer. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. . . Ye see then how that by works a man is justified, and not by faith only . . . For as the body without the spirit is dead, so faith without works is dead also." (James 2:14, 17, 18, 24, 26.)

After James finished speaking several other of the apostles and prophets stepped forward to speak, but Christ motioned them back.

Turning once more towards the judgment bar the man kept his gaze upon the floor. His hopes had been

shattered. His complacency was gone. He had failed to put the true light and interpretation on the scriptures, and as a result he was at the bar of God without receiving those other ordinances that are so necessary to salvation.

Through the grace of God he, along with everyone else who had ever lived in the world, had been resurrected. Now he stood before the bar of God to discover that he was saved, but only from the bands of death. He was not to be exalted. He had failed to comply with all of the commandments of God. He also realised now that the literal fire and brimstone hell that he had believed in was going to be a remorse and torment of conscience. That torment was coming already with the awakening to the fact that he might have been exalted in the Kingdom of God if he had but accepted the true teachings of the gospel of Christ.

This man discovered, after it was too late, that without obedience to the commandments of God and continual good works, all of the faith and belief in the world will not exalt an individual in Heaven.

THE TRUTH OF IMMORTALITY—from the pages of the Bible

—continued from page 43

immortality. Immortality is a free gift to all men through Christ—i.e., the life of the body and, of course, the indestructible spirit—for He was provided a "ransom for all" (24) that "all that are in their graves shall hear his voice and shall come forth." (25). Indeed, "as in Adam all die, even so in Christ shall all be made alive." (26). The universality of immortality is confirmed by the fact that not only the righteous or just, but also the unjust (27) shall come forth from where their bodies lie. "The sea shall deliver up its dead" (28) and the "earth cast out the dead." (29). The Christ Himself asserts, "And I, if I be lifted up from the earth, will draw all men unto me." (30).

The state of life where glory is "eternal," however, is not universal but is "the crown of righteousness" given to those who, as the Apostle Paul said, have "fought a good fight, finished their course, and kept the faith." (31). Those meriting this blessing shall "hide in the secret of His (God's) presence." (32).

What of those, however, who are made heirs of immortality through the power of God and His Christ, but, notwithstanding this inheritance of their resurrected bodies, are carnal and devilish? Does this blessing deny the justice of Him who is called Faithful? Certainly not! We read that indeed "in Christ shall all be made alive. But

every man according to his own order." (33). These **orders, or degrees of being made alive**, can be compared to the differences in gradation of the flesh of man, beasts, fishes, and birds. (34). An analogy may also be drawn of different coloured shades of cloth. Those whose works deserve the bright shades are the children of light. They are they whose glory and life are eternal. Those whose works are incompatible with the abundant life, notwithstanding their unearned heirship of immortality, find the firm grasp of eternal justice expressed most forcefully. They sorrowfully discover that their darker shades of cloth (lesser orders of immortal bodies) clash with the luminous hues of God's more worthy children. They must return to their own order, and with others also willingly rebellious, inhabit that place prepared for them. Indeed "in my Father's house are many mansions; were it not so, I would have told you." (35).

And now, to prevent the universality of immortality beguiling us of our reward in a heavenly land of promise,

and to prevent the ungodly sorrow and fear of the discontinuation of existence taught by some who "wrest the scriptures" leading us far astray, we have let the pages of the Bible reveal the truth. With these ancient truths securely linked with modern revealed truth, the errors of the ages flee. Let the heresy of the Sadducees no more hold sway. Hear ye isles! The Christ is risen! We too may rise and live, may, through assurance of immortality, live—**eternally!**

- (1) I Cor. 15:54-55; (2) I Cor. 15:57; (3) II Cor. 5:3; (4) Heb. 11:5; (5) II Kings 2:11; (6) Heb. 9:28; (7) Phil. 3:20-21; (8) I Cor. 2:11; (9) Luke 24:39; (10) Acts 7:59; (11) Ecc. 3:18-21; (12) I Cor. 15:51; (13) John 11:25; (14) John 5:26; (15) John 1:1; (16) Heb. 7:16; (17) John 10:17-18; (18) I Tim. 6:16; (19) John 3:35; (20) I Cor. 15:20; (21) II Tim. 1:10; (22) I Tim. 4:10; (23) Rom. 2:7; (24) I Tim. 2:6; (25) John 5:28-29; (26) I Cor. 15:22; (27) Acts 24: 15; (28) Rev. 20:13; (29) Isa. 26:19; (30) John 12:32-33; (31) II Tim. 4:7-8; (32) Psalm 31:20; (33) I Cor. 15:23; (34) I Cor. 15:39; (35) John 14:2.

SOMETHING WRONG?

here is the explanation—

You have probably noticed that certain changes have been made in this issue of the **Star**. To begin with, there is no section this month devoted to district news as there has been previously, and there are fewer pages. These alterations have been made after a great deal of consideration and consultation with various district and mission authorities.

For a long time it has been felt by many of our readers that the district news could be omitted in favour of some other more detailed form of report from each district. Therefore, each month beginning with March, we hope to have a feature article, complete with pictures, about one of the districts in the mission, describing more thoroughly than has been possible before the work being done, the plans, the hopes and the accomplishments of the branches within that particular area. We hope you'll enjoy these reports and will gain inspiration and new ideas from exchanging suggestions with other areas.

It has also become almost a necessity that we cut down the number of pages each issue because of current paper shortages. We have tried to rearrange the **Star** in such a manner that none of the valuable article space need be lost. We believe you will find all the usual features of the **Star** in this edition in spite of the fewer pages.

We assure you that our aim is and always will be to make the **Millennial Star** the finest reading material possible. We shall welcome any suggestions you may have to help us.

Elder Martin C. Nalder, Associate Editor.

THE THINGS I READ

about the English

“Climate helps to shape the character of peoples, and certainly no people more than the English. The uncertainty of their climate has helped to make the English a long suffering, phlegmatic, patient people rather insensitive to surprise, stoical against storms, slightly incredulous at every appearance of the sun, touched by the lyrical gratitude of someone who expects nothing and suddenly receives more than he dreamed.”

The Country Heart by H. E. Bates

“Handsome and well shaped, stout hearted, vehement, eager, cruel in war, zealous in attack, little fearing death; not revengeful but fickle, presumptuous, rash, boastful, deceitful; very suspicious, especially of strangers.”

Travels in England (1598) Paul Hentzner

“It has been said of the unseen army of the dead, on their everlasting march, that when they are passing a rural cricket ground, the Englishman falls out of the ranks for a moment to lean over a gate and smile.”

J. M. Barrie

“Home is the Briton’s speciality. The Americans have technology, the French have *joie de vivre*, the Italians have *bel canto*, the Germans have *militärgerie*; but the Briton has HOME.”

Printers’ Pie, 1950

“If England was what England seems,
And not the England of our dreams;
But only putty, brass, and paint,
'Ow we'd chuck 'er—
but she ain't!

Rudyard Kipling

LOVE

Love is that which is known to the pure in heart.
Its delicate seed is often planted by others
Who seek its rich harvest, but it dies because
Of improper care. Unclean soil smothers
This fair child of virtue, and great sorrow
Attends its passing away. It is sought by those
Who desire the perfect peace of its presence.
It is written in song, poetry and prose
As if to capture momentarily the classic melody
It plays upon the innocent heart-strings
Of a child, or in the soul of a man who is chaste.

Within the man who is clean, love sings
Its own sweet celestial air; while others
Who clog their souls with sensual satisfactions
Are deaf to its heaven-spun tones, and their
Souls wither in its absence, leaving actions
Unguarded in the presence of temptation.

Beauty is the reflection of love, and joy
Is love's companion. Love is the daughter
Of faith and respect, and is the mother of hope.
Friendliness, kindness, trust, honesty
And all attendant qualities of virtue
Are the offspring of love. Love cannot
Be found, nor given, nor stolen: like a tree,
It must grow. It is nourished by wisdom
In the rich, fertile soil of an unsullied soul.
Its blossoms glow in the countenance of the righteous
But fade and die in the greedy hand of evil.

Love is happiness to those who drink from the fountain
Of eternal truth that flows from the presence of God.
It is salvation and exaltation to them as they enter
The straight gate and follow the iron rod.
It is the consummation of all upright mortal endeavour.
It is service, sacrifice, and obedience to law.
It is the perfection of the soul. It is the foundation
Of divinity—for "God is love . . ."

Frank Pond Reese